

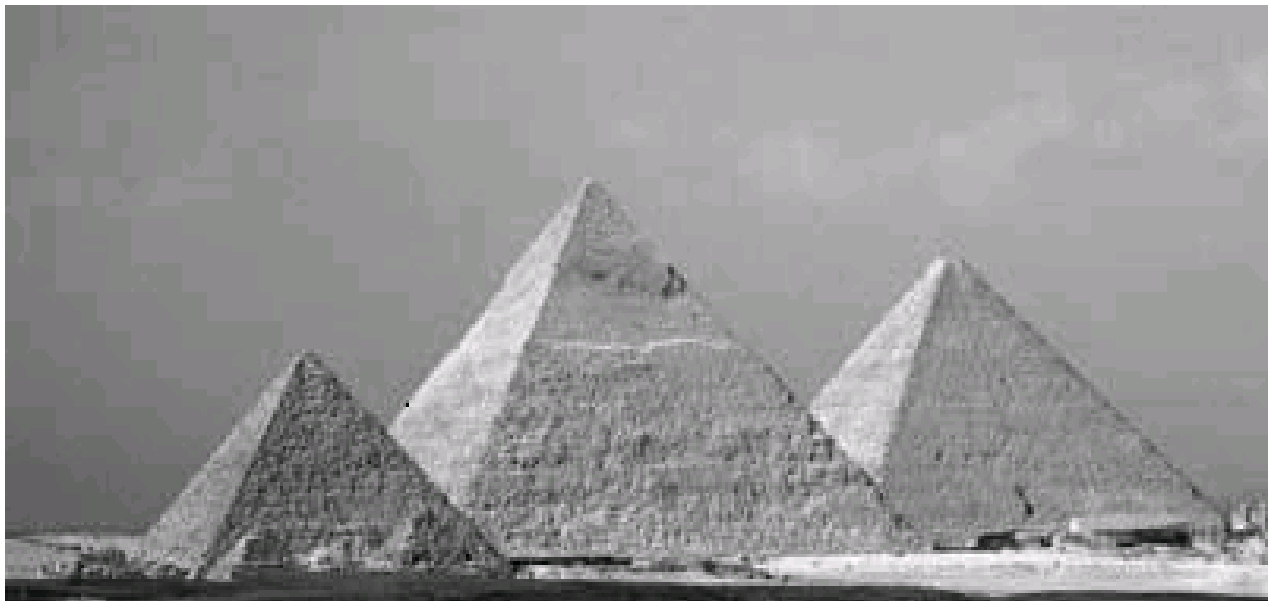
WISDOM OF THE INDIVIDUAL

Individual responsibility, authority, autonomy can save a nation.



SHEMOT 8th GRADE: SPRING SEMESTER 2011

We will explore how the actions of wise individuals, who asserted their individual lone voice, had an impact on the creation and development of the Jewish People.



The concept of individual autonomy and responsibility that can make a difference is the theme we will explore throughout our studies of Shemot.

Essential Questions for the Course

The Basics of Torah

- What is Torah She Bictav and how is it navigated?
- What is PARDES as a method for understanding Torah?
- What are textual tools and how can they be helpful in gaining deeper meaning?

Conceptual Questions:

- How do different stories in the Tanach interact and provide helpful information for understanding problems in the text?
- How does the Tanach and our tradition deal with problems, gaps and challenges that go unanswered in the text?
- What is Group Think and how can conformity be a both a negative and a postive for society?
- How did the family of Jacob become a nation?
- How has the experience of Slavery in Egypt been a formative part of what it means to be part of the Jewish People?
- What is Moral Relativism and how does the book of Shmot answer this philosophical delima?
- How do leaders manipulate the masses to do their will?
- How can the actions of an individual save a nation?

Text We Will be Studying

- | | |
|---|--------|
| • Introduction to Intertextuality and Text Skills | Unit 1 |
| • Noah vs. Jonah | Unit 2 |
| • Samuel vs. Purim | Unit3 |
| • Tower of Babel vs. Shemot | Unit 4 |
| • Moses the correction | Unit 5 |

Name: _____

Beyond the Simple Meaning

Date: _____



In our last class we investigated the importance of context. Through that lesson we discovered the necessity of knowing the context of any situation or text in order to be able to correctly understand the meaning.

Moreover, even when think we understand the meaning of an event, situation, book, movie, or anything there is often more than one single understanding or interpretation of it. Often we go through life without spending the time to uncover the multiple or hidden significance of events or text that surround us everyday.

Watch the following clip and then answer below the questions about the clip in the space provided.

What did the person film?

Why did he think what he filmed was special what did he realize?

What does he think about the world we live in?

Have you ever been in a situation in which you at first thought something was simple and straightforward only to realize that it was much more complex and could mean more than one thing?

How to Find the Text We Our Studying

What are the three sections that make up the תנ"ך? In Hebrew & English

1) _____

2) _____

3) _____

1) _____ 2) _____ 3) _____ 4) _____ 5) _____

ל
מ
נ
ס
ע
פ
צ
ק
ר
ש
ת



word	מילה
verse	פסוק
paragraph	פסקה
chapter	פרק
section	פרשה
book	ספר

1	א
2	ב
3	ג
4	ד
5	ה
6	ו
7	ז
8	ח
9	ט
10	י
20	כ

Example: Genesis 31:5 = Genesis Chapter 31 Verse 5

בראשית לא: ה

וַיֹּאמֶר לָהּ רְאֵה אֲנֹכִי אֶת פְּנֵי אֲבִיכָּן כִּי אֵינָנִי אֵלַי כְּתָמַל
שְׁלֶשׁ וְאַלֹהֵי אָבִי הִיָּה עִמָּדִי:

טו=15
טז=16

Directions: Below are a number of locations from the Tanach in the blank, translate the location into Hebrew or English citation correctly. If the location appears in Hebrew put your answer in English and if the location is in English write your answer in Hebrew. (use the example above as a guide)

1) Genesis 3:19 2) דברים ה:א 3) Exodus 24:17

4) שמות כט:יח	5) Leviticus 24:15	6) Numbers 14:18
7) בראשית ט:לא	8) Deuteronomy 32:25	9) במדבר ד:יב
10) Numbers 1:20	11) ויקרא יא:כג	12) Leviticus: 23:29

Access Skills for Getting at the Deeper Meaning of the Text

כְּנוּיִים?
= פֶּסַח אֲחֵר



מי מדבר?

מֶלֶךְ חוֹזֵר?
מֶלֶךְ... מֶלֶךְ... מֶלֶךְ



Name: _____ / _____ / _____

Date: _____

Understanding Intertextuality

We often see in a book or movie series an idea or a problem that is not fully addressed in one book or movie and must be dealt with in a later edition. One example of this tendency can be seen in the Harry Potter series. The following clips are from the series. See if you can identify the problem which is not answered until the 6th book the Half-Blood Prince.

Write the problem you think needs to be answered based on the clips you have seen.

The Flood Story

Directions: Read the following text from the Noah Story in Hebrew. 1) Circle all the words in Hebrew that appear more than once. 2) Attempt to come up with your own translation for each psuk below (you may use a Tanach as an aid)

יא וַתִּשְׁחַת הָאָרֶץ, לִפְנֵי הָאֱלֹהִים; וַתִּמְלֵא הָאָרֶץ, חָמָס.

יב וַיֵּרָא אֶל ה' אֶת-הָאָרֶץ, וְהִנֵּה נִשְׁחָתָה: כִּי-הִשְׁחִית כָּל-בָּשָׂר אֶת-דְּרָכֹו, עַל-הָאָרֶץ. {ס}

יג וַיֹּאמֶר אֶל ה' לֵבִי, קִיץ כָּל-בָּשָׂר בָּא לִפְנֵי--כִּי-מָלְאָה הָאָרֶץ חָמָס, מִפְּנֵיהֶם; וְהִנְנִי מִשְׁחִיתָם, אֶת-הָאָרֶץ.

1) Write the words you circled above in the space below.

2) Come up with at least two questions you would need to have answered in order understand why the world needed to be destroyed?

a)

b)

Name: _____ / _____ / _____

Date: _____

The Story of Jonah can Help us Understand what is missing in the Noah Story

Our text also contains problems that are sometimes not fully dealt with in one story and later addressed in other stories. We can identify these other stories by looking whether both stories share similar language and themes. These links are called **intertextual clues** and can help us find the answers to the problems in our original story.

1) What are we missing in the Noah story? What questions or things do we need more information about?

Read the excerpt below and circle the word(s) or roots that are in this story which were also in the Noah story. Write the words in the space below.

ד וַיֵּחַל יוֹנָה לְבוֹא בְּעִיר, מִהֵלֶךְ יוֹם אֶחָד; וַיִּקְרָא, וַיֹּאמֶר, עוֹד אַרְבָּעִים יוֹם, וְנִינְוָה נִהְפָּכֶת.

4 And Jonah began to enter into the city a day's journey, and he proclaimed, and said: 'Yet forty days, and Nineveh shall be overthrown.'

ה וַיֵּאֱמִינוּ אֲנָשֵׁי נִינְוָה, בְּאֵל הַיָּם; וַיִּקְרְאוּ-צוֹם וַיִּלְבָּשׁוּ שָׂקִים, מִגְדוֹלָם וְעַד-קִטְנֵם.

5 And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them

ו וַיָּגַע הַדְּבָר, אֶל-מֶלֶךְ נִינְוָה, וַיָּקָם מִכִּסְאוֹ, וַיַּעֲבֵר אֶת־רִתּוֹ מֵעָלָיו; וַיִּכֶס שֵׁק, וַיֵּשֶׁב עַל-הָאָפֶר

6 And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes.

ז וַיִּזְעַק, וַיֹּאמֶר בְּנִינְוָה, מִטַּעַם הַמֶּלֶךְ וּגְדָלּוֹ, לֵאמֹר: הֲאִדָּם וְהַבְּהֵמָה הַבָּקָר וְהָצֹאֵן, אֵל-

יִטְעֲמוּ מֵאוֹמָה--אֵל-יָרְעוּ, וּמִיָּם אֵל-יִשָּׁתוּ.

7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying: 'Let neither man nor beast, herd nor flock, taste any thing; let them not feed,

ח וְיִתְכַסּוּ שָׂקִים, הָאָדָם וְהַבְּהֵמָה, וַיִּקְרְאוּ אֵל-אֵל הַיָּם, בְּחִזְקָה; וַיָּשֻׁבוּ, אִישׁ מִדְּרָכּוֹ הָרָעָה,

וּמִן-הַחֲמָס, אֲשֶׁר בְּכַפֵּיהֶם.

8 nor drink water; but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands.

Name: _____ / _____ / _____

Date: _____

Understanding Intertextuality

Not only are there similar words there are also similar themes that both stories share.

List the themes that both stories share in the table below.

Theme in the Noah Story	Theme in the Yonah Story

What new information is provided in the Yonah story which helps answer our problem in the Noah story?

What other issues can the Yonah story help us with in regards to the Noah story?

CHEVRUTA SELF-CHECK

DID I STAY FOCUSED WITH MY PARTNER ON THE TEXT	DID I LISTEN AND REFLECT ON WHAT MY CHEVRUTA HAD TO SAY AND TEACH	DID I ACTIVELY HELP AND SUPPORT MY CHEVRUTA LEARNING 1) With Supportive Language 2) With Challenging Ideas & Respectfully 3) With Active Listening	<p>Today during class I felt: good / bored / excited / tired / interested</p> <p>Today during chevruta I felt: good / bored / excited / tired / interested</p> <p>Describe how you and your chevruta worked together:</p>
70% OF THE TIME	NOT REALLY, I SIMPLY WAS ONLY THINKING ABOUT WHAT I THOUGHT	DID I USE SUPPORTIVE LANGUAGE <u>Examples of supportive language:</u> I want to build on what you just said. I understand, Okay, Yes, I agree, Can you help me see,	<p>One thing I shared with my chevruta:</p> <p>One thing my chevruta told me:</p>
85% OF THE TIME	SOMETIMES I REFLECTED AND TRIED TO UNDERSTAND MY CHEVRUTA'S POSITION	DID I USE SUPPORTIVE LANGUAGE AND CHALLENGE IDEAS HELPFULLY <u>Examples of challenging questions:</u> Is this idea supported by the text? Is there another way of understanding that? How did you arrive at this idea? What do you mean by that?	<p>One thing I learned today:</p> <p>Something that came up that I didn't understand:</p>
MORE THAN 95% OF THE TIME	MOST OF THE TIME I WAS LISTENING AND THINKING ABOUT WHAT MY CHEVRUTA WAS SAYING	DID I USE SUPPORTIVE LANGUAGE, CHALLENGE IDEAS HELPFULLY AND LISTEN ACTIVELY <u>Examples of Listening Actively</u> Not interrupting while they are explaining and hearing what they have to say and thinking about it.	<p>After today, what questions do I now have:</p>

How Intertextuality can Help Us Better Understand the Story of Esther

Name: _____

Mr. Zoppo

Directions: Think of a relative or person who did something before you were born or when you were very young that positively influences you until this day.

Write down that person's name and how they have positively influenced you in the space below.

Story of Esther Chapter 3

"There is a certain people, scattered and dispersed among the other peoples in all the provinces of your realm, whose laws are different from those of any other people and who do not obey the king's laws; and it is not in Your Majesty's interest to tolerate them. ⁹If it please Your Majesty, let an edict be drawn for their destruction." Thereupon the king removed his ring from his hand and gave it to **Haman**, the Agagite, the foe of the **Jews**. ¹¹And the king said, "The Jews are yours to do with as you see fit."

Purim Revisited: A Story of Redemption

והתשובה



חטא



Group 1 the Lineage of Mordecai and Esther



Name: _____

Hevruta's Name: _____

Mr. Zoppo

Directions: Read the psukim below in Hebrew and write your answers (try to do it in Hebrew) to the questions in the space provided. If you are having difficulty you may look up the psukim in English

Lineage of אסתר and מרדכי

Chapter 2 of the Book of Esther Verses 5

1) Where does Mordecai live and what religion is he?

2) What is Mordecai's lineage? (Who is his father, grandfather, great grandfather?)

Father: _____ Grandfather: _____

Great grandfather: _____ How is he described as being?: _____

Chapter 2 of the Book of Esther Verses 7

3) What is Esther's real name?

4) How is Mordecai related to Esther?

אסתר פרק ב

(ה) איש יהודי היה
בשושן הבירה ושמו
מרדכי בן יאיר בן שמעי
בן קיש איש ימיני:

אסתר פרק ב

(ז) ויהי אמן את הדסה
היא אסתר בת דוד כי
אין לה אב ואם והנערה
יפת תאר וטובת מראה
ובמות אביה ואמה
לקחה מרדכי לו לבת:

Lineage of King the שאול First King of Israel

I Samuel Chapter 9:1-2

5) What tribe is Kish from?

6) Highlight the words that psuk א shares with psuk ה above.

7) What is the name of his "good son?"

שמואל א פרק ט

(א) ויהי איש מבנימין ושמו קיש
בן אביאל בן צרור בן בכורת בן
אפית בן איש ימיני גבור חיל:

(ב) ולו היה בן ושמו שאול בחור
נטוב ואין איש מבני ישראל טוב
ממנו משכמו ומעלה גבה מכל
העם:

Who is Benjamin?

Genesis Chapter 35:17-18

8) Rachel gives birth to a son which she calls?

9) What does his father (Jacob) call him?

בראשית פרק לה

(יז) ויהי בהקשיתה בלדתה ותאמר לה
המילדת אל תיראי כי גם זה לך בן:

(יח) ויהי בצאת נפשה כי מתה ותקרא
שמו בן אוני ואביו קרא לו בנימין:

Directions: Read the following from I Samuel chapter 15 and answer the questions in space provided.

Samuel said to Saul, "I am the one the LORD sent to anoint you king over His people Israel. Therefore, listen to the LORD's command!"

²"Thus said the LORD of Hosts: I am exacting the penalty for what Amalek did to Israel, for the assault he made upon them on the road, on their way up from Egypt. ³Now go, attack Amalek, and proscribe all that belongs to him. Spare no one, but kill alike men and women, infants and sucklings, oxen and sheep, camels and asses!"

⁷Saul destroyed Amalek from Havilah all the way to Shur, which is close to Egypt, ⁸and he captured King Agag of Amalek alive. He proscribed all the people, putting them to the sword; ⁹but Saul and the troops spared Agag and the best of the sheep, the oxen, the second-born, the lambs, and all else that was of value. They would not proscribe them; they proscribed only what was cheap and worthless.

¹⁰The word of the LORD then came to Samuel: ¹¹"I regret that I made Saul king, for he has turned away from Me and has not carried out My commands." Samuel was distressed and he entreated the LORD all night long.

¹⁶Samuel said to Saul, "Stop! Let me tell you what the LORD said to me last night!" "Speak," he replied. ¹⁷And Samuel said, "You may look small to yourself, but you are the head of the tribes of Israel. The LORD anointed you king over Israel, ¹⁸and the LORD sent you on a mission, saying, 'Go and proscribe the sinful Amalekites; make war on them until you have exterminated them.' ¹⁹Why did you disobey the LORD and swoop down on the spoil in defiance of the LORD's will?" ²⁰Saul said to Samuel, "But I did obey the LORD! I performed the mission on which the LORD sent me: I captured King Agag of Amalek, and I proscribed Amalek, ²¹and the troops took from the spoil some sheep and oxen—the best of what had been proscribed—to sacrifice to the LORD your God at Gilgal." ²²But Samuel said:

"Does the LORD delight in burnt offerings and sacrifices
As much as in obedience to the LORD's command?
Surely, obedience is better than sacrifice,
Compliance than the fat of rams.

²³For rebellion is like the sin of divination,
Defiance, like the iniquity of teraphim.

Because you rejected the LORD's command,
He has rejected you as king.

10) What was Saul's Mission?

11) What did Saul actually do?

12) Why is Hashem angry?

13) What is Saul's punishment?

***Bonus: If you have time read what Rashi and Ibn Ezra say & explain why they think Mordecai does not bow?**

רש"י אסתר פרק ג

(ב) כרעים ומשתחווים - שעשה עצמו אלוה לפיכך ומרדכי לא יכרע ולא ישתחוה:

אבן עזרא אסתר פרק ג

(ב) יכרע וישתחוה - ידועים ונכון מה שדרשו רז"ל כי צורת צלם וע"ז היו בבגדיו או על מצנפתו:

Group 2 the Lineage of Haman

HAMAN



Name: _____

Hevruta's Name: _____

Mr. Zoppo

Directions: Read the psukim below in Hebrew and write your answers (try to do it in Hebrew) to the questions in the space provided. If you are having difficulty you may look up the psukim in English.

Lineage of **הָמָן**

Chapter 3 of the Book of Esther Verses 1-2

1) What is Haman's position in the King's kingdom?

2) What is Haman's lineage? (Who is his father?)

Father: _____ How is he described as being?: _____

3) What did the King command all of his subjects to do for Haman?

4) What did Mordecai not do?

אֶסְתֵּר פֶּרֶק ג'

(א) אַחֲרֵי הַדְּבָרִים הָאֵלֶּה
גָּדַל הַמֶּלֶךְ אֶחָשְׁוֶרֶשׁ אֶת
הָמָן בֶּן הַמִּדְיָא הָאֱגִי
וַיִּנְשְׂאֵהוּ וַיִּשֶׂם אֶת כִּסְאוֹ
מֵעַל כָּל הַשָּׂרִים אֲשֶׁר
אֵתוֹ:

(ב) וְכָל עַבְדֵי הַמֶּלֶךְ אֲשֶׁר
בְּשַׁעַר הַמֶּלֶךְ כְּרָעִים
וּמִשְׁתַּחֲוִים לְהָמָן כִּי כֹן
צִוָּה לוֹ הַמֶּלֶךְ וּמֶרְדֳּכָי
לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה:

Identifying **הָאֱגִי**

I Samuel Chapter 15:7-8

5) Who did Saul attack from Shur until Egypt?

6) Highlight the words that psuk 7 shares with psuk 8 above.

7) What did Saul not do to the King of Amalek?

שְׁמוּאֵל א פֶּרֶק טו'

(ז) וַיִּךְ שְׂאוּל אֶת עֲמֶלֶק מִחוּלָה
בְּוֶאֶת שׁוּר אֲשֶׁר עַל פְּנֵי מִצְרַיִם:

(ח) וַיִּתְּפֹשׂ אֶת אֶגֶג מֶלֶךְ עֲמֶלֶק
חַי וְאֵת כָּל הָעָם הַחֲרִים לִפְנֵי
חָרָב:

Who are **עֲמֶלֶק**?

Deuteronomy Chapter 25:17-19

8) Who are we commanded to remember?

9) What did they do to the weak and the old that were trailing at the back of **בְּנֵי יִשְׂרָאֵל**?

10) What does Hashem command Bna Yisrael to do to Amalek once they are settled in the land?

דְּבָרִים פֶּרֶק כ"ה

(יז) זָכוֹר אֶת אֲשֶׁר עָשָׂה לָךְ עֲמֶלֶק בְּדַרְכְּ
בְּצֵאתְכֶם מִמִּצְרַיִם:

(יח) אֲשֶׁר קָרַךְ בְּדַרְכְּךָ וַיִּזְנֹב בְּךָ כָּל הַנְּחָשָׁלִים
אֲחֵרֶיךָ וְאֶתְּהָ עֲנִי וַיִּגְעֶנּוּ וְלֹא יָרָא אֱלֹהִים:

(יט) וְהָיָה בְּהֵנִית יְדֹנָד אֱלֹהֶיךָ לָךְ מִכָּל אֲיָבֶיךָ
מִסָּבִיב בְּאַרְצְךָ אֲשֶׁר יְדֹנָד אֱלֹהֶיךָ נָתַן לָךְ וְנָחֳלָה
לְרִשְׁתָּהּ תִּמְחָה אֶת זִכַּר עֲמֶלֶק מִתַּחַת הַשָּׁמַיִם
לֹא תִשְׁכַּח

Directions: Read the following from I Samuel chapter 15 and answer the questions completely in space provided.

Samuel said to Saul, "I am the one the LORD sent to anoint you king over His people Israel. Therefore, listen to the LORD's command!"

²"Thus said the LORD of Hosts: I am exacting the penalty for what Amalek did to Israel, for the assault he made upon them on the road, on their way up from Egypt. ³Now go, attack Amalek, and proscribe all that belongs to him. Spare no one, but kill alike men and women, infants and sucklings, oxen and sheep, camels and asses!"

⁷Saul destroyed Amalek from Havilah all the way to Shur, which is close to Egypt, ⁸and he captured King Agag of Amalek alive. He proscribed all the people, putting them to the sword; ⁹but Saul and the troops spared Agag and the best of the sheep, the oxen, the second-born, the lambs, and all else that was of value. They would not proscribe them; they proscribed only what was cheap and worthless.

¹⁰The word of the LORD then came to Samuel: ¹¹"I regret that I made Saul king, for he has turned away from Me and has not carried out My commands." Samuel was distressed and he entreated the LORD all night long.

¹⁶Samuel said to Saul, "Stop! Let me tell you what the LORD said to me last night!" "Speak," he replied. ¹⁷And Samuel said, "You may look small to yourself, but you are the head of the tribes of Israel. The LORD anointed you king over Israel, ¹⁸and the LORD sent you on a mission, saying, 'Go and proscribe the sinful Amalekites; make war on them until you have exterminated them.' ¹⁹Why did you disobey the LORD and swoop down on the spoil in defiance of the LORD's will?" ²⁰Saul said to Samuel, "But I did obey the LORD! I performed the mission on which the LORD sent me: I captured King Agag of Amalek, and I proscribed Amalek, ²¹and the troops took from the spoil some sheep and oxen—the best of what had been proscribed—to sacrifice to the LORD your God at Gilgal." ²²But Samuel said:

"Does the LORD delight in burnt offerings and sacrifices
As much as in obedience to the LORD's command?
Surely, obedience is better than sacrifice,
Compliance than the fat of rams.

²³For rebellion is like the sin of divination,
Defiance, like the iniquity of teraphim.

Because you rejected the LORD's command,
He has rejected you as king.

10) What was Saul's Mission?

11) What did Saul actually do?

12) Why is Hashem angry?

13) What is Saul's punishment?

***Bonus: If you have time read what Rashi and Ibn Ezra say & explain why they think Mordecai does not bow?**

רש"י אסתר פרק ג

(ב) כרעים ומשתחווים - שעשה עצמו אלוה לפיכך ומרדכי לא יכרע ולא ישתחוה:

אבן עזרא אסתר פרק ג

(ב) יכרע וישתחוה - ידועים ונכון מה שדרשו רז"ל כי צורת צלם וע"ז היו בבגדיו או על מצנפתו:

Intertextuality Can Sometimes Provide a Clearer Explanation than the Rabbis

Directions: Answer the following questions record your answers in the space below.

1) What is our major problem or question in the Purim story?

2) What is Rashi's answer to the question?

3) What is Ibn Ezra's Explanation?

Watch the following clip from "One Night with the King" and answer the question below.

4) What was King Saul commanded to do the Amalekites? What did he do instead?

5) What intertextual clues are in the Purim story that connects it back to King Saul?

6) Based on the connection between the two stories why doesn't Mordecia bow to Haman?

7) Based on connection between the two stories why does Haman want to destroy all of the Jews?

Name: _____ Study Guide for Unit 1 Test Test Date: _____

Directions: Below is a study guide for your Unit 1 Test. For homework tonight go through your notes and record your information in the space below. Tuesday Night prepare one page of notes (front and back) as an aid for your test.

I. The Context of Our Learning

1) What is the Importance of Context?

Describe the activity we did as a class to demonstrate how knowing the context of an event is essential to understanding its meaning.

2) Placing: Viewing our text in the greater structure of Tanach

Name all of the books in English and Hebrew of the Torah (spelling in Hebrew will count)

English

Hebrew

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

3) Know how to count in Hebrew and the names of the books of the Torah

4) Know What Pardes Means in English and Hebrew

ד

ט

ך

פ

Hebrew

_____	_____	_____	_____
_____	_____	_____	_____

5) Know the eight Text Tools in Hebrew and English we can use to find clues in our story for deeper meaning.

_____	_____	_____	_____
_____	_____	_____	_____

1) Define what is intertextuality:

2) Identify the two ways one can locate which text are intertextually linked:

The Story of Noah:

3) List the missing information or questions that represent a difficulty in the Noah story only from the following psukim

יא ותשחת הארץ, לפני האל הים; ותמלא הארץ, חמס.

11 And the earth was corrupt before God, and the earth was filled with violence.

יב וירא אל הים את-הארץ, והנה נשחתה: כי-השחית כל-בשר את-דרכו, על-הארץ. {ס}

12 And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

יג וי'אמר אל הים לנ'ח, קץ כל-בשר בא לפני--כי-מלאה הארץ חמס, מפניהם; והנני משחיתם, את-הארץ.

13 And God said unto Noah: 'The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

4) What was our focus problem or question the story does not address which needs to be answered?

5) Record the repeating words and there meaning in these 3 psukim:

6) Record the repeating roots and there meaning in the story:

The Story of Yonah as Compared to Noah

ד וַיֵּחַל יוֹנָה לְבוֹא בְּעִיר, מִהֶלֶךְ יוֹם אֶחָד; וַיִּקְרָא, וַיֹּאמֶר, עוֹד אַרְבָּעִים יוֹם, וְנִינְוָה נִהְפָּכֶת .

4 And Jonah began to enter into the city a day's journey, and he proclaimed, and said: 'Yet forty days, and Nineveh shall be overthrown.'

ה וַיֵּאֱמִינוּ אֲנָשֵׁי נִינְוָה, בְּאֵל הַיָּם; וַיִּקְרְאוּ-צוֹם וַיִּלְבְּשׁוּ שָׂקִים, מִגְדוֹלָם וְעַד-קִטְנֵם .

5 And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them

ו וַיָּגַע הַדָּבָר, אֶל-מֶלֶךְ נִינְוָה, וַיָּקָם מִכִּסְאוֹ, וַיַּעֲבֹר אֶת־רֹאשׁוֹ מֵעִלְיוֹ; וַיִּכֶס שֵׁק, וַיֵּשֶׁב עַל-הָאֶפֶר

6 And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes.

ז וַיִּזְעַק, וַיֹּאמֶר בְּנִינְוָה, מִטַּעַם הַמֶּלֶךְ וּגְדָלָיו, לֹא מָר: הָאָדָם וְהַבְּהֵמָה הַבָּקָר וְהָצֹאן, אֵל-

יִטְעֲמוּ מֵאוֹמָה--אֵל-יָרְעוּ, וּמִיָּם אֵל-יִשְׁתּוּ.

7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying: 'Let neither man nor beast, herd nor flock, taste any thing; let them not feed,

ח וַיִּתְּכֶסּוּ שָׂקִים, הָאָדָם וְהַבְּהֵמָה, וַיִּקְרְאוּ אֶל-אֵל הַיָּם, בְּחִזְקָה; וַיֵּשְׁבוּ, אִישׁ מִדֶּרֶכּוֹ הַרָעָה ,

וּמִן-הַחֲמָס, אֲשֶׁר בְּכַפֵּיהֶם.

8 nor drink water; but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands.

List the themes that both stories share in the table below.

Theme in the Noah Story	Theme in the Yonah Story
1)	1)
2)	2)
3)	3)

4) What is the key word that links both of the stories?: _____

5) What does Rashi think could be the nature of the sin that both the people in the Noah and Yonah stories are guilty of?

6) Traditionally the word Hamaş is translated as violent robbery. However, based on our comparison of the two stories of Noah and Yonah **what evidence do you think Rashi may have used from the Yonah story to come up with the idea that the (violence) in the Noah story could have been sexual immorality?**

III. Purim

1) Who are the four major characters of the Purim story?

2) Which one of the characters above does not have an identified family lineage in the story?

3) What are the two central questions that drive the whole plot of the Purim story; which the story itself does not directly answer?

a)

b)

4) Who is Mordecia and Esther descendants?

5) Which tribe and King is Mordecia and Esther related to?

6) Who is Haman a descendants?

7) Which nation and King is Haman related to?

8) What was Saul commanded to do by the Prophet Samuel?

9) What did in fact do? What happened in response to his disobedience?

10) What is the intertextual reason for Mordecia not bowing and Haman's plan to destroy all of the Jews?

Name: _____ / _____ / _____

Date: _____

Understanding the Peshat

Directions: 1) Read the following text with your chevuta in Hebrew. 2) After reading the story of Babel, circle or highlight all שורש חוזר and מילה חוזרת. 3) Write a translation of each verse in English (you may use a Tanach as an aid)

Genesis Chapter 11 בראשית 11

א וַיְהִי כָל-הָאָרֶץ, שָׁפָה אֶחָת,
וּדְבָרִים, אֶחָדִים.

ב וַיְהִי, בְּנִסְעָם מִקֵּדֶם; וַיִּמָּצְאוּ
בְּקֶעֶז בְּאֶרֶץ שִׁנְעָר, וַיֵּשְׁבוּ שָׁם.

ג וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ, הִבָּה נִלְבְּנָה
לְבָנִים, וְנִשְׂרָפָה, לְשָׂרָפָה; וַתְּהִי לָהֶם
הַלְבְּנָה, לְאֶבֶן, וְהַחֲמֶר, הָיָה לָהֶם
לְחֵמֶר.

ד וַיֹּאמְרוּ הִבָּה נִבְנֶה-לָּנוּ עִיר, וּמִגְדָּל
וְרֹאשׁוֹ בַשָּׁמַיִם, וְנַעֲשֶׂה-לָּנוּ, שֵׁם: פֶּן-
נִפּוֹץ, עַל-פְּנֵי כָל-הָאָרֶץ.

ה וַיֵּרֶד יְהוָה, לִרְאֹת אֶת-הָעִיר וְאֶת-
הַמִּגְדָּל, אֲשֶׁר בָּנוּ, בְּנֵי הָאָדָם.

ו וַיֹּאמֶר יְהוָה, הֵן עַם אֶחָד וּשְׁפָה
אַחַת לְכָל־ם, וְזֶה, הַחֲלָם לַעֲשׂוֹת;
וְעַתָּה לֹא-יִבָּצֵר מֵהֶם, כָּל אֲשֶׁר יִזְמוּ
לַעֲשׂוֹת.

ז הִבָּה, נִרְדָּה, וְנִבְלָה שֵׁם, שְׁפָתָם--
אֲשֶׁר לֹא יִשְׁמְעוּ, אִישׁ שְׁפַת רֵעֵהוּ.

ח וַיִּפֹּץ יְהוָה אֶת־ם מִשָּׁם, עַל-פְּנֵי כָל-
הָאָרֶץ; וַיַּחֲדְלוּ, לִבְנֹת הָעִיר.

ט עַל-כֵּן קָרָא שְׁמָהּ, בָּבֶל, כִּי-שָׁם בָּלַל
יְהוָה, שְׁפַת כָּל-הָאָרֶץ; וַיִּמְשָׁם הִפְיָצָם
יְהוָה, עַל-פְּנֵי כָל-הָאָרֶץ. {פ}

Name: _____ / _____ / _____

Date: _____

Directions: List all of the repeating roots and words that appear in our text below in Hebrew and provide their English translation as well and the amount of times they appear.

הָאָרֶץ = land 5 times _____

Based on the seven words or roots listed (3 or more times) above what theme does the text seem to be pushing?

Problems with our Text

Directions: Come up in your Chevrotah with as many storyline or technical problems with the story of Babel as you can. Record your questions or problems in the shapes below.

Example: The English translation reads that the world was of "one language and one speech" what does it mean to be of "one speech" how is that different then one language?

Name: _____ / _____ / _____

Date: _____

Coming Up With Conclusions

Directions: Working in your Chevrotah answer the following questions in the space below remember to discuss your answers and record your group's thoughts in full sentences below.

כָּל-הָאָרֶץ, שָׁפָה אֶחָת, וּדְבָרִים, אֶחָדִים.

1) How are the people referred as in the beginning of the story?

What do you think it means to be **אֶחָדִים, דְּבָרִים**

What are the people's greatest fears, how does their fear relate to how they are described?

וַיֹּאמְרוּ הָבָה נִבְנֶה-לָּנוּ עִיר

2) What do the people want to build? How does their building project relate to their fear?

שֵׁם

3) How does the text play with the word Shem (name) and (sham) there? How many times does this root appear? What do you make of the fact that there isn't a single person named in this story?

4) What was Hashem's punishment? How does it connect with the people's fear? What did the people do that was so wrong? (Speculate)

Name: _____ / _____ / _____

Date: _____

After having read the story of Migdal Babel we come away from the story perplexed by the lack of details on one hand.

1) List some of the questions you and your chevrotah came up with:

Ex: Who were the leaders of the people?

Why were the people so afraid of being scattered?

2) On the other hand the story is unusual in regards to the details it provides. List some of the details the story provides.

Ex: The city and tower are built not from stone but bricks (why is that important to know?)

One of our central questions to our story was:

What did the people of Babel do that brought Hashem's punishment upon them?

All we have in the text of Babel are these two very vague psukim:

ה וַיֵּרָד יְהוָה, לִרְאֹת אֶת-הָעִיר וְאֶת-
הַמִּגְדָּל, אֲשֶׁר בָּנוּ, בְּנֵי הָאָדָם.

5 And the LORD came down to see the city and the tower, which the children of men built.

ו וַיֹּאמֶר יְהוָה, הֵן עַם אֶחָד וּשְׂפָה
אַחַת לְכָלם, וְזֶה, הַחֲלָם לַעֲשׂוֹת;
וְעַתָּה לֹא-יִבָּצֵר מֵהֶם, כָּל אֲשֶׁר יִזְמוּ
לַעֲשׂוֹת.

6 And the LORD said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withheld from them, which they purpose to do.

3) What do you think Hashem saw them “doing” and why did they need to be stopped?

Name: _____ / _____ / _____

Date: _____

Looking in Parsha Shmot for Answers

Directions: Read out loud Chapter 1 draw lines breaking the story up by when names of specific people stop being mentioned and when they return back to the story. (You should have 3 sections)

Exodus Chapter 1 שמות

- א** ואלה שמות בני ישראל הבאים מצרימה: את יעקב, איש וביתו באו.
- 1** Now these are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:
- ב** ראובן שמעון, לוי ויהודה.
- 2** Reuben, Simeon, Levi, and Judah;
- ג** יששכר זבולן, ובנימין.
- 3** Issachar, Zebulun, and Benjamin;
- ד** דן ונפתלי, גד ואשר.
- 4** Dan and Naphtali, Gad and Asher.
- ה** ויהי, כל-נפש יִצְאֵי יֶרֶךְ-יַעֲקֹב--שְׁבַעִים נֶפֶשׁ; וְיוֹסֵף, הָיָה בְּמִצְרַיִם.
- 5** And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already.
- ו** וימת יוסף וכל-אחיו, וכ'ל הדור ההוא.
- 6** And Joseph died, and all his brethren, and all that generation.
- ז** ובני ישראל, פרו וישרצו וירבו ויעצמו--במאד מאד; ותמלא הארץ, אתם.
- 7** And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.
- ח** ויהם מלך-חדש, על-מצרים, אשר ל'א-ידע, את-יוסף.
- 8** Now there arose a new king over Egypt, who knew not Joseph.
- ט** ויאמר, אל-עמו: הנה, עם בני ישראל--רב ועצום, ממנו.
- 9** And he said unto his people: 'Behold, the people of the children of Israel are too many and too mighty for us;
- י** הבה נתחכמה, לו: פן-ירבה, והיה פי-תקראנה מלחמה ונוסף גם-הוא על-ש'נאינו, ונלחם-בנו, ועלה מן-הארץ.
- 10** come, let us deal wisely with them, lest they multiply, and a time may come when there will be a war against us, and they might join our enemies, and fight against us, get them up out of the land.'
- יא** וישימו עליו שרי מסים, למען ענ'תו בסבל'תם; ויבן ערי מספנות, לפרע'ה--את-פת'ם, ואת-רעמסס.
- 11** Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses.
- יב** וכאשר יענו א'תו, פן ירבה וכן יפרץ; ויקצו, מפני בני ישראל.
- 12** But the more they afflicted them, the more they multiplied and spread abroad. And they were alarmed because of the children of Israel.
- יג** ויעבדו מצרים את-בני ישראל, בפרך.
- 13** And the Egyptians made the children of Israel to serve with harshness.

Name: _____ / _____ / _____

Date: _____

Looking in Parsha Shmot for Answers

יד וַיִּמְרְרוּ אֶת-חַיֵּיהֶם בְּעֵבֶד דָּה קִשָּׁה,
בַּחֹמֶר וּבְלִבְנִים, וּבְכָל-עֵבֶד דָּה, בַּשָּׂדֶה--
אֵת, כָּל-עֵבֶד דָּתָם, אֲשֶׁר-עָבְדוּ בָהֶם, בְּפָרֶךְ .

14 And they made their lives bitter with hard service, using mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with harshness.

טו וַיֹּאמֶר מֶלֶךְ מִצְרַיִם, לַמִּילֵדֹת
הָעִבְרִיֹת, אֲשֶׁר שֵׁם הָאֶחָת שִׁפְרָה, וְשֵׁם
הַשֵּׁנִית פּוּעָה .

15 And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah;

טז וַיֹּאמֶר, בְּיִלְדְכֶן אֶת-הָעִבְרִיֹת,
וּרְאִיתֶן, עַל-הָאֲבָנִים: אִם-בֶּן הוּא וְהַמָּתָן
אֹתוֹ, וְאִם-בַּת הוּא וְחֵיהָ .

16 and he said: 'When you help the Hebrew women give birth, check and see if it is a son, then you shall kill him; but if it is a daughter, then she shall live.'

יז וַתִּירָאנָּן הַמִּילֵדֹת, אֶת-הָאֱלֹהִים, וְלֹא
עָשׂוּ, כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרַיִם;
וַתַּחֲיֶינָּן, אֶת-הַיִּלְדִּים .

17 But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male-children.

יח וַיִּקְרָא מֶלֶךְ-מִצְרַיִם, לַמִּילֵדֹת, וַיֹּאמֶר
לָהֶן, מַדּוּעַ עָשִׂיתֶן הַדָּבָר הַזֶּה; וַתַּחֲיֶינָּן, אֶת-
הַיִּלְדִּים .

18 And the king of Egypt called for the midwives, and said unto them: 'Why have you done this thing, and saving the male-children?

יט וַתֹּאמְרֶנָּן הַמִּילֵדֹת אֶל-פַּרְעֹה, כִּי לֹא
כַּנְשִׁים הַמִּצְרַיִת הָעִבְרִיֹת: כִּי-חַיֹּת הֵנָּה,
בְּטַרְחָם תָּבוֹא אֲלֵהֶן הַמִּילֵדֹת וַיֵּלְדוּ .

19 And the midwives said unto Pharaoh: 'Because the Hebrew women are not as the Egyptian women; for they are lively, and deliver there children before the midwife can come to them.'

כ וַיִּיטָב אֵל הִים, לַמִּילֵדֹת; וַיִּרְבֵּה הָעָם
וַיַּעֲצֻמוּ, מְאֹד .

20 And God dealt well with the midwives; and the people multiplied greatly

כא וַיְהִי, כִּי-יֵרָאוּ הַמִּילֵדֹת אֶת-הָאֱלֹהִים;
וַיַּעַשׂ לָהֶם, בָּתִּים .

21 And it came to pass, because the midwives feared God, that He made them houses.

כב וַיִּצַּו פַּרְעֹה, לְכָל-עַמּוֹ לֵאמֹר: כָּל-
בֶּן הַיֵּלֹד, הִיא רָה תִשְׁלִיכֶהוּ, וְכָל-הַבַּת,
תַּחֲיֶינָּה .

22 And Pharaoh charged all his people, saying: 'Every son that is born you shall cast into the river, and every daughter you shall keep alive.'

4) You should have the story divided into three sections with the middle section not having any specific names and referring to people without identity. For example, record how the text refers to way the Israelite population grows:

Name: _____ / _____ / _____

Date: _____

Imagine that the beginning of Shmot could be the continuation of the story of Babel without Hashem having intervened. Below are the two text side by side in Hebrew. **Highlight the words that are the same in both text.**

Story of Babel

Exodus Chapter 1:8-14

בראשית פרק יא

שמות פרק א

א וַיְהִי כָל-הָאָרֶץ, שְׂפָה אֶחָת, וּדְבָרִים,
אֶחָדִים. ב וַיְהִי, בְּנִסְעָם מִקְדָּם; וַיִּמָּצְאוּ
בְקָעָה בְּאֶרֶץ שִׁנְעָר, וַיָּשְׁבוּ שָׁם. ג
וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ, הָבָה נִלְבְּנָה
לְבָנִים, וְנִשְׂרָפָה, לְשִׂרְפָּה; וַתְּהִי לָהֶם
הַלְבֵּנָה, לָאֶבֶן, וְהַחֲמֶר, הִיָּה לָהֶם
לַחֲמֶר. ד וַיֹּאמְרוּ הָבָה נִבְנֶה-לָּנוּ עִיר,
וּמִגְדָּל וָרֹאשׁ בַּשָּׁמַיִם, וְנַעֲשֶׂה-לָּנוּ,
שֵׁם: פֶּן-נִפּוּץ, עַל-פְּנֵי כָל-הָאָרֶץ. ה
וַיֵּרֶד יְהוָה, לִרְאֹת אֶת-הָעִיר וְאֶת-
הַמִּגְדָּל, אֲשֶׁר בָּנוּ, בְּנֵי הָאָדָם. ו וַיֹּאמֶר
יְהוָה, הֵן עַם אֶחָד וְשִׂפָּה אֶחָת לְכָלָם,
וְזֶה, הַחֲלֹם לַעֲשׂוֹת; וְעַתָּה לֹא-יִבָּצֵר
מֵהֶם, כֹּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת. ז הָבָה,
נִרְדָּה, וְנִבְלָה שָׁם, שְׂפָתָם--אֲשֶׁר לֹא
יִשְׁמְעוּ, אִישׁ שִׁפְת רֵעֵהוּ. ח וַיִּפֹּץ יְהוָה
אֶתָּם מִשָּׁם, עַל-פְּנֵי כָל-הָאָרֶץ; וַיַּחֲדְלוּ,
לִבְנוֹת הָעִיר. ט עַל-כֵּן קָרָא שְׁמָהּ,
בָּבֶל, כִּי-שָׁם בָּלַל יְהוָה, שִׁפְתָּם כָּל-
הָאָרֶץ; וּמִשָּׁם הִפִּיצָם יְהוָה, עַל-פְּנֵי כָל-
הָאָרֶץ.

ח וַיָּקָם מֶלֶךְ-חֹדֶשׁ, עַל-מִצְרַיִם, אֲשֶׁר
לֹא-יָדַע, אֶת-יוֹסֵף. ט וַיֹּאמֶר, אֶל-
עַמּוֹ: הִנֵּה, עַם בְּנֵי יִשְׂרָאֵל--רַב וְעָצוּם,
מִמֶּנּוּ. י הָבָה נִתְחַכְמָה, לוֹ: פֶּן-יִרְבֶּה,
וְהָיָה כִּי-תִקְרָאנָה מִלְחָמָה וְנוֹסַף גַּם-הוּא
עַל-שְׂנְאֵינוּ, וְנִלְחַם-בָּנוּ, וְעָלָה מִן-
הָאָרֶץ. יא וַיְשִׁימוּ עָלָיו שְׂרֵי מִסִּים,
לִמְעַן עֲנֹתוֹ בְּסִבְלָתָם; וַיָּבֶן עָרֵי
מִסְכְּנוֹת, לַפָּרֹעַ--אֶת-פֶּתֹם, וְאֶת-
רַעְמִסֵּס. יב וַכֹּאֲשֶׁר יַעֲנוּ אֹתוֹ, כֵּן
יִרְבֶּה וְכוּ יִפְרֹץ; וַיִּקְצוּ, מִפְּנֵי בְנֵי
יִשְׂרָאֵל. יג וַיַּעֲבֹדוּ מִצְרַיִם אֶת-בְּנֵי
יִשְׂרָאֵל, בְּפָרֹךְ. יד וַיִּמְרְרוּ אֶת-חַיֵּיהֶם
בְּעִבְדָּה קָשָׁה, בַּחֲמֶר וּבִלְבָּנִים, וּבְכָל-
עֵבֶדָּה, בַּשָּׂדֶה--אֶת, כָּל-עַבְדֵּי דָתָם,
אֲשֶׁר-עֲבָדוּ בָהֶם, בְּפָרֹךְ.

5) List intertextual clues (the significant words) that both stories share in Hebrew and English.

Name: _____ / _____ / _____

Date: _____

Not only are there similar words there are also similar themes that both stories share.

I have given you the themes now describe what each theme is in its respective story.

6) Themes from Babel

Anonymimty (Lack of the Individual)
In both stories their sections of the text which seem to be devoid of individuality, as indicated by lack of names. For example in the Babel story not a single name is of person is mentioned.

Fear: Explain

A Plan:

Intervention in Plan

7) Themes from Exodus

Anonymimty (Lack of the Individual)
In the Exodus story there is a section that is without names. For example, he Pharaoh's name is not mentioned and his plan seems to use similar epressions and talk to the whole people as if they were one.

Fear: Explain

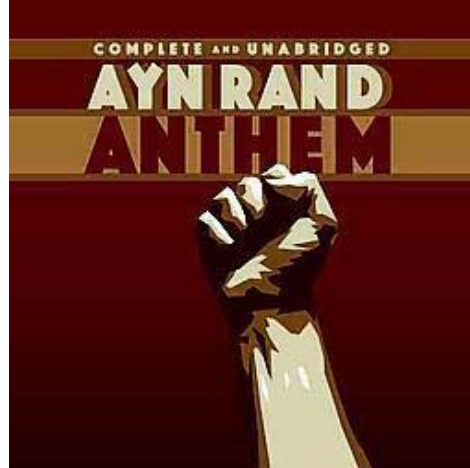
A Plan:

Intervention in the Plan

Name: _____ / _____ / _____

Date: _____

Understanding What was the Sin of the People



Below is an excerpt from Ayn Rand's *Anthem*

"We strive to be like all our brother men, for all men must be alike. Over the portals of the Palace of the World Council, there are words cut in the marble, which we repeat to ourselves whenever we are tempted: 1.8

"We are one in all and all in one.

There are no men but only the great WE,

One, indivisible and forever."

8) What is the message of "Anthem"?:

9) How does the quote above relate to the message of the Tower Babel?

10) Finally when a society does away with its sense of individuality and masses act with one purpose and thought; what laws or actions are they capable of doing as demonstrated in Pharaoh's final solution and who is going to stop them?

CHEVRUTA SELF-CHECK

<p align="center">DID I STAY FOCUSED WITH MY PARTNER ON THE TEXT</p>	<p align="center">DID I LISTEN AND REFLECT ON WHAT MY CHEVRUTA HAD TO SAY AND TEACH</p>	<p align="center">DID I ACTIVELY HELP AND SUPPORT MY CHEVRUTA LEARNING</p> <p>1) With Supportive Language</p> <p>2) With Challenging Ideas & Respectfully</p> <p>3) With Active Listening</p>	<p>Today during class I felt: good / bored / excited / tired / interested</p> <p>_____</p> <p>Today during chevruta I felt: good / bored / excited / tired / interested</p> <p>_____</p> <p>Describe how you and your chevruta worked together:</p> <p>_____</p> <p>_____</p> <p>_____</p>
<p align="center">70% OF THE TIME</p>	<p align="center">NOT REALLY, I SIMPLY WAS ONLY THINKING ABOUT WHAT I THOUGHT</p>	<p align="center">DID I USE SUPPORTIVE LANGUAGE</p> <p><u>Examples of supportive language:</u> I want to build on what you just said. I understand, Okay, Yes, I agree, Can you help me see,</p>	<p>One thing I shared with my chevruta:</p> <p>_____</p> <p>_____</p> <p>One thing my chevruta told me:</p> <p>_____</p> <p>_____</p> <p>_____</p>
<p align="center">85% OF THE TIME</p>	<p align="center">SOMETIMES I REFLECTED AND TRIED TO UNDERSTAND MY CHEVRUTA'S POSITION</p>	<p align="center">DID I USE SUPPORTIVE LANGUAGE AND CHALLENGE IDEAS HELPFULLY</p> <p><u>Examples of challenging questions:</u> Is this idea supported by the text? Is there another way of understanding that? How did you arrive at this idea? What do you mean by that?</p>	<p>One thing I learned today:</p> <p>_____</p> <p>_____</p> <p>Something that came up that I didn't understand:</p> <p>_____</p> <p>_____</p> <p>_____</p>
<p align="center">MORE THAN 95% OF THE TIME</p>	<p align="center">MOST OF THE TIME I WAS LISTENING AND THINKING ABOUT WHAT MY CHEVRUTA WAS SAYING</p>	<p align="center">DID I USE SUPPORTIVE LANGUAGE, CHALLENGE IDEAS HELPFULLY AND LISTEN ACTIVELY</p> <p><u>Examples of Listening Actively</u> Not interrupting while they are explaining and hearing what they have to say and thinking about it.</p>	<p>After today, what questions do I now have:</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>

Name: _____

**Tikkun Lel Shavout:
Bringing Our Learning Together**

Date: _____

Over the past semester we have learned how different stories can interact with each other. Our stories in the Tanach often refer to one another and problems in one story can be answered in other stories. We have used textual tools like repeating words, repeating roots, framing words, and similar themes to get underneath the simple meaning of the text.



calendar.

You will have multiple options to choose for your Tikkun Lel Shavout. Each option will have different requirements to fulfill. Choose one of the following options below. You will have a week of class time to work on the project. However, you will definitely have to put work in on the project at home as well. All options are on the same calendar schedule and you will be responsible for completing each step of the project by the date on the

Can only be done individually

1) You may write a position paper analyzing and presenting two examples of stories that are intertextually connected which we have learned in class. Then you will need to present one new set of stories which are intertextually linked and explain how each story helps address a problem or question that is not answered by the peshat of the text. (see attached rubric for more info)



Can be done with one other person

2) For those of you who are artistic: You may choose to create a life size movie poster (like in the movie theaters 30 x 50 inches) and a 2-3 minute video trailer which displays the different problems and questions we faced in our learning this semester. The movie poster must be drawn and colored (no internet pasting) it must depict the problems and questions we have learned about in our studies this semester:

Why does Hashem destroy the world?

Why are the animals destroyed along with the people?

Why doesn't Mordecai bow down to Haman?

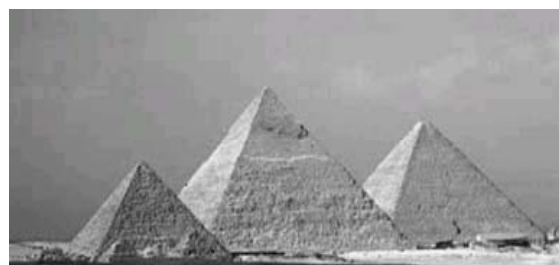
Why does Haman want to destroy the Jewish People?

What was the sin in the story of Babel?

(see attached rubric for more info)

Can be done with one other person

3) Create a board game which would quiz students on their knowledge of all the material we have covered this semester. You will need at least 60 questions (with four multiple choice answers) and game rules (i.e., how the game is played, how to accumulate points and how the game is won). You will also need visual aides, you will need game pieces, and the game must accommodate least four players. (see attached rubric for more info)



Position Paper (limit one person each)

Option 1

You may write a position paper analyzing and presenting two examples of stories that are intertextually connected which we have learned in class. Then you will need to present one new set of stories which are intertextually linked and explain how each story helps address a problem or question that is not answered by the peshat of the text. You will need to identify the clue words and roots that both stories share as well as the similar themes each story shares and the problem that one story solves for the other. Your paper's prompt or thesis is:

There are questions or issues that arise in one story in our Tanach that are not fully answered in that story, but are addressed in and answered in a later connected story.

Your paper needs to be at least 4 pages long, double spaced, 12 times new roman font with a title page. Finally, you will need a text page in which you can show the intertextual clues in Hebrew and English for each of the text in your paper.

Finally, you will need to present and teach your paper to the class.

Here are choices of Intertextually linked stories:

- Sarah being Taken by Pharoah vs. Sarah being Taken by AviMelek
- Eve's Loss of Authority vs. Sarah gaining of Authority for women
- The creation of man chapter 1 vs. The creation of man in chapter 2

Rubric

0 1 2 3 4	1. Does the title prepare the reader for the content of the paper? Does it invite us in? Is it unique and memorable?
0 1 2 3 4	2. Does the paper have a catchy opening?
0 1 2 3 4	3. Is there a setting and is specific information covered in great detail?
0 1 2 3 4	4. Is the paper organized, with an introduction, body and conclusion
0 1 2 3 4	5. Background information that a reader needs is woven in – the who-what-when-where-why of the stories.
0 1 2 3 4	6. Are there thoughts and feelings which draw our reader in?
0 1 2 3 4	7. Is the conclusion purposeful and does it leave a reader thinking?

Proofreading

0 1 2 3 4	8. Are the words spelled correctly?
0 1 2 3 4	9. Are the verbs written in the correct tense?
0 1 2 3 4	10. Did the writer check for "obvious stuff", & "Title"?

_____ /100 Total Points

Professional Movie Poster and Video Trailer Option 2

For those of you who are artistic: You may choose to create a life size movie poster (like in the movie theaters 30 x 50 inches) and a 2-3 minute video trailer which tells and displays the different problems and questions we faced in our learning this semester. The movie poster must be drawn and colored (no internet pasting) it must depict the problems and questions we have learned about in our studies this semester: Your poster and video must include at least three of the following

Why does Hashem destroy the world?

Why are the animals destroyed along with the people?

Why doesn't Mordecai bow down to Haman?

Why does Haman want to destroy the Jewish People?

What was the sin in the story of Babel?

How is the story of the midwives a correction of the Babel story?

Should have at least these criteria:

~Title of Movie

~Illustrations (Shows illustrations that reflect all the stories we have learned)

~Quotes or phrases that intrigue an audience.

(Remember should be catchy something the audience will remember and should tell a lot about what we have learned.)

~Producer/Director (Would be the author of your Movie.)

~Actors/Actresses (People you want to star as your main characters.)

~Rating (Why did you give it that rating? Violence, Complex, etc.)

*** If you are not gifted in drawing or video editing this would not be an option to choose.**

Score	4	3	2	1
Criterion	A+-A	B+-B	C+-C	D+-F
Required Content of Movie Poster	Had all required content and more	Had most of the required content	Had some of the required content	Did not have the movie poster completed
Picture or Graphic of Movie Poster	All graphics are beautiful and appropriate to the topic. Hand drawn or traced	Most graphics are appropriate to topic Hand drawn or traced	Some graphics are appropriate to topic Hand drawn or traced	Graphics are not appropriate to topic
Overall Appearance of Movie Poster	The poster is presented creatively and organized neatly.	For the most part the poster is presented in a creative manner and is organized neatly.	The poster is somewhat presented in a creative manner and organized neatly to some degree.	The poster is not presented creatively and is not organized neatly.
Spelling, Grammar, and Punctuation of Movie Poster	Spelling, punctuation, and grammar were correct (up to two mistakes).	Spelling, punctuation, and grammar were mostly correct (3-5 mistakes).	There were problems with spelling, punctuation, and grammar (6-10 mistakes)	There were numerous spelling, punctuation, and grammar mistakes.
Readability	Background and text make all parts easy to see and read.	Background and text make most parts easy to see and read.	Background and text make some parts easy to see and read.	Background and text make it difficult to see and read parts.

Comments:

Total Grade:

Movie Trailer Rubric

Option 2

Should have at least these criteria:

- ~State the Title of Movie
- ~Should contain illustrations or filmed clips
- ~Should have a narrator who basically lays out the plot of the movie.
- ~The trailer should also have soundtrack
- ~The plot of the trailer needs to relate information we have learned this semester
- ~The trailer is from 2-3 minutes long and uses visual and audio



Attribute	Excellent 5	Successful 4	Basic Skill 3
Storyline	The trailer has a clear conflict, rising action, and resolution	One element of the trailer is missing or unclear	Multiple parts of the storyline are vague or missing
Shots	More than 5 different shots are present	3 different shots are used	Different shots are used in the film
Soundtrack	A soundtrack runs throughout the trailer and adds to the overall storyline	A soundtrack runs throughout the trailer	Some kind of music is present at times in the trailer
Voiceover	Narration is present for the entire trailer and clearly explains the movie to the audience	Narration is present for the entire trailer	Some narration is present
Content	In the time allowed the trailer relates all of the material we have learned this semester accurately and in a story that is dynamic.	In the time allowed the trailer relates most of the material we have learned this semester accurately.	The trailer connects to some of the material we have learned this semester

Comments:

Total Grade:

BOARD GAME RUBRIC

OPTION 3

Assignment:

You are a board game manufacturer, and you have been assigned the task of creating an original board game. Create a board game which would quiz students on their knowledge of all the material we have covered this semester. You will need at least 60 questions (with four multiple choice answers) and game rules (i.e., how the game is played, how to accumulate points and how the game is won). You will also need visual aides, you will need game pieces, and the game must accommodate at least four players.

Requirements:

_____ Game Play and Complexity: The game needs to be engaging and fun for the players. This means there needs to be element of chance or risk in the game. Moreover over the game should have more than one way of winning the game.

5 Points The game is dynamic and fun. There are random chances to advance or fall behind.	4 Points The game is fun but may only have one way or strategy to win.	3 Points The game is moderately engaging and lacks an element of chance.	2 Points The game is simple and one dimensional.	1 Points The game is not engaging or exciting just a series of questions.
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_____ Using appropriate resources, create a final game board and any necessary game pieces. Make it neat, colorful, interesting, and creative.

5 Points Everything is neatly created and directions were followed completely.	4 Points Game board and pieces are excellent but some parts are a little sloppy.	3 Points Game board and pieces are complete but 1 or 2 elements are missing and it could be neater.	2 Points Most of the directions were ignored and the board is sloppy.	1 Points There is a game board but it is not colored and no extra efforts were made at creativity.
---	---	--	--	---

_____ Write directions for your game that would make it perfectly clear how to play the game. Type the directions.

5 Points Directions make it perfectly clear how to play the game. They are neatly typed with minimal grammatical errors.	4 Points Directions are typed but have 2-3 minor grammatical errors. They are somewhat unclear or 1 step is missing.	3 Points There are more than 3 errors. Directions are unclear and 2-3 steps could be added to clarify.	2 Points Errors in grammar interfere with understanding of the directions. Much revision is needed.	1 Points Complete revision needed. Many steps are missing or incomplete and it is very difficult to understand how to play the game.
---	---	---	--	---

_____ Content and difficulty

5 Points Questions and rules of play are of an appropriate level—not too difficult and not too easy.	4 Points Rules of play are age appropriate but some questions are too easy or too difficult.	3 Points Game is a bit too simple for the grade level and some questions are too easy.	2 Points Game is very simple and most questions are too easily answered.	1 Points Game is not appropriate for the grade level and questions are too easy or too difficult.
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Total points

Comments:

Name: _____ / _____ / _____

Date: _____



יראת ה" vs יראת אדם



Exodus Chapter 1 the corrective sequel of the story of Babel

As we saw in the story of the Tower of Babel and the beginning of Exodus, extreme conformity can lead to the destruction of the individual's identity and even to their freewill. It is this ability to use our freewill which makes us human and is part of the image in which Hashem created us all in.

Read the following commentary from Rabbi Naftali Tzvi Berlin (referred in short as the Netziv) on the society of people who built Babel.

We must understand why the builders feared some people leaving for another land. This was certainly related to the why the text uses the words "devarim ahadim," the "one speech" among them. They feared that since not all human thoughts are identical, if some would leave they might adopt different thoughts. And so they saw to it that no one left their city. Anyone who deviated from the "devarim ahadim" the "one speech" that was among them would be sentenced to death by burning, as the Midrash relates about Abraham. What emerges from this text is... they (the builders) decided to kill anyone who did not think as they did.

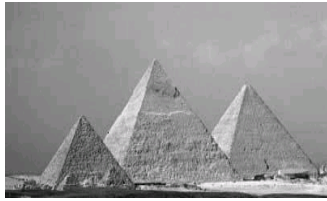
1) According to the Netziv, what do the words "devarim ahadim" tell us about the way the people who built the city and tower thought? Did they want people to have freewill?

2) Why did the builders fear allowing the people to scatter and leave the city they were building?

3) Based on the idea of Netziv's commentary, what do you think was the purpose of the tower they built.

Name: _____ / _____ / _____

Date: _____



יראת ה" vs יראת אדם



Exodus Chapter 1 the corrective sequel of the story of Babel

The 20th centuries great Talmud scholar and philosopher Rabbi Joseph Soloveitchik helps us understand how the ancient slave society of Egypt was very similar to what we saw in Babel.

In private slavery, some form of human relationship exists between the slave and his Master. Two human beings interact, despite the difference in their situation. It is possible for human empathy to enter their relationship, with occasional feelings of sympathy, confidence, identity, and trust. Such was the relationship of Joseph and Potiphar. It is a subordination, but not necessarily a subjugation. In corporate slavery, however, an impassive oppression precludes all human association; there is no friendship or human emotion. It is a depersonalized, faceless prison, with the inmates reduced to number identification.

4) According to Rabbi Soloveitchik how does private slavery still allow for the slave to still be treated with human compassion?

5) What kind of society does “corporate slavery” lead to? What happens to the individual? How do they think the slaves would be treated by their masters?

6) Do you agree with Rabbi Soloveitchik's idea that private slavery tends to treat the slave with more humanity than a nation of slave owners “corporate slavery”?

Name: _____ / _____ / _____

Date: _____

The concept of extreme conformity and collectivism is a theme that is not only present in the stories of Babel and Egypt. It also found as a major theme our society today.

The dangers of complete unity to the exclusion of independent thought is depicted in popular culture as well. In the series Star Trek, the crew encounters a new alien group whose greatest power and danger lies in their complete unity. Watch the following clip and answer the guiding questions.

Directions: Answer the following questions according to the information in the clip.

7) What does Q want to become a member of? Why does the captain refuse his request?

8) According to Gianin (Whoopi Goldberg) what are humans greatest advantage?

9) What is name of the aliens that the Enterprise has encountered? According to Gianin what did they do to her people?

10) How does the councillor describe the way the aliens think, what is their advantage?

11) "The Borg is the ultimate _____, their unlike any threat your federation has ever faced.

Their not interested in political conquest, wealth or power as you know it. Their simply

interested in your _____ its technology. They identified it as something they can

_____."

12) How come the Enterprise was not able to see that their was so many people on the Borg? How does the ship operate? How is their ship able to regenerate?

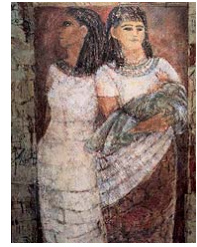
13) The Borg are extremely powerfull due to their collectivism and complete unity? However, unlike the Enterprise what do you notice about their crew? What do they look like, what is the purpose of their life in relationship to their society?

Name: _____ / _____ / _____

Date: _____

Like the movie we just watched the Egyptian slave society of Exodus was also very powerful with the Pharaoh as an absolute monarch and god king. His will was the law of the land and disobedience could result in death.

Therefore the midwives (the women who help deliver babies) risked their lives in their disobedience to Pharaoh's law. Read the text below and answer the questions.



סוד alert!!! There is a secret with the midwives names, find it.

טו וַיֹּאמֶר מֶלֶךְ מִצְרַיִם, לַמִּילֵדֹת
הָעִבְרִיֹת, אֲשֶׁר שֵׁם הָאֶחָת שִׁפְרָה, וְשֵׁם
הַשֵּׁנִית פּוּעָה.

15 And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah;

טז וַיֹּאמֶר, בִּילְדֹכֶן אֶת-הָעִבְרִיּוֹת,
וּרְאִיתֶן, עַל-הָאֲבָנִים: ֹאֵם-בֶּן הוּא וְהַמָּתָן
אֹתוֹ, וְאֵם-בַּת הוּא וְחֵיָהּ.

16 and he said: 'When you do the office of a midwife to the Hebrew women, you shall look upon the birthstool: if it be a son, then you shall kill him; but if it be a daughter, then she shall live.'

14) What would you do? Would you follow the law of the land, or would you break it? What is the right thing to, explain?

יז וַתִּירָאֵן הַמִּילֵדֹת, אֶת-הָאֱלֹהִים, וְלֹא
עָשׂוּ, כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרַיִם;
וַתַּחְיֶינָן, אֶת-הַיִּלָּדִים.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

יח וַיִּקְרָא מֶלֶךְ-מִצְרַיִם, לַמִּילֵדֹת, וַיֹּאמֶר
לָהֶן, מַדּוּעַ עָשִׂיתֶן הַדָּבָר הַזֶּה; וַתַּחְיֶינָן, אֶת-
הַיִּלָּדִים.

18 And the king of Egypt called for the midwives, and said unto them: 'Why have ye done this thing, and have saved the men-children alive?'

יט וַתֹּאמְרֵן הַמִּילֵדֹת אֶל-פַּרְעֹה, כִּי לֹא
כַּנָּשִׁים הַמִּצְרִיֹת הָעִבְרִיֹת: ִכִּי-חַיֹּת הֵנּוּ,
בְּטָרֶם תָּבוֹא אֲלֵהֶן הַמִּילֵדֹת וְיִלְדוּ.

19 And the midwives said unto Pharaoh: 'Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwife come unto them.'

כ וַיִּיטֹב אֱלֹהִים, לַמִּילֵדֹת; וַיִּרְבּוּ הָעָם
וַיַּעֲצֻמוּ, מְאֹד.

20 And God dealt well with the midwives; and the people multiplied, and waxed very mighty.

כא וַיְהִי, כִּי-יֵרָאוּ הַמִּילֵדֹת אֶת-הָאֱלֹהִים;
וַיַּעַשׂ לָהֶם, בָּתִּים.

21 And it came to pass, because the midwives feared God, that He made them houses.

15) What quality or value does the text say that Shifra and Puah have, explain how this quality influenced their decisions?

Name: _____ / _____ / _____

Date: _____

יראת ה" VS יראת אדם

In the Bible, there are different kinds of fear: Among the different kinds of fear, there is positive fear, יראת ה' and a type of negative fear that we will call יראת אדם.

Negative fear is a fear of what others will think of us, or what others might do to us, that is made possible by a lack of belief in ourselves; it is an emotion that paralyzes us, that gets in the way of our fulfilling responsibilities. It is, as Roosevelt called it, the fear of "fear itself."

Positive fear on the other hand, is the fear of God and the fear of doing wrong, the sense of accountability to a higher moral force. It is a fear that motivates us to do what is good and what is right, even in the face of great risks.

Determining different types of fear

Directions: Below is a list of different kinds of fears, next to each fear write down in Hebrew whether you would categorize the fear as יראת ה' and יראת אדם. Be prepared to defend your classification.

16) Fear stealing _____

17) Fearing of raising your hand in class _____

18) Fear of telling a child to stop hitting his brother _____

19) Fear of sitting with a new student _____

20) Fear of being uncool _____

21) Fear of asking for help with your homework _____

22) Fear of asking a question in class _____

23) Fear of not listening to your mother _____

24) Fear of using drugs _____

25) Fear of saying a lie _____

26) Which kind of fear do you think about most in your life the fear of getting caught or the fear of doing the wrong thing? Explain

Name: _____

Introduction to the Historic Moses

Date: _____

As we return to our learning we will be moving our focus away from the Shifra and Puah the two women who chose to disobey Pharaoh and his absolute power and save Jewish children. We will begin to look at Moses and the factors that led to him becoming one of the greatest leaders the world has ever known.

Directions: Watch the following video and answer the questions in the movie guide below. The questions are arranged according to the order of the movie.



1) What are two of mysteries that this movie will be investigating?

a) _____

b) _____

2) What has always been a hope for Biblical scholars?

3) Most scholars do agree on one thing. The _____ to place during Egypt's _____ dynasty. When Pharaoh _____ was on the throne.

4) What does Pharaoh decree?

5) Moses is credited with introducing humanity to a new concept, what is it?

6) Although Moses dominates the pages of the Torah and is central of three major religions what do we lack?

7) If one doubts the _____ of Moses as a historical figure than you do have a problem.

How do you _____ the origins of _____. If it was not founded by a _____ as most religions have been?

8) What is remarkable about Moses's early years?

9) Where did Moses flee to?

10) How old do most scholars believe Moses was when he left Egypt? How long did he stay away from Egypt?

11) Dr. Dearman says that you can try to explain the burning bush as a natural event. But what is his opinion?

12) What does Hashem command Moses to do? What is his excuse?

13) What is the Midrash that explains why Moses has a speech impediment?

14) Despite the fact Moses is not a general, a King or powerful man why was Moses chosen?

15) What is symbolized about Hashem's greatness when Moses staff/snake eats the Egyptian's snakes?

16) How many centuries has Passover been celebrated by the Jewish People?

17) Which Hebrew has caused some scholars to argue that there were less than 600,000 males who left Egypt?

18) What is the name of the sea that the Torah says the Israelites walked through?

19) How many possible routes could Moses and the people have taken to Canaan? _____

20) Because of a complete lack of evidence some scholars have even asked

_____?

21) Why didn't the Israelite take the most direct and shortest root across the desert?

22) Why would it be unlikely they would choose the middle root?

23) What is the name of the most likely candidate for being Mt. Sinai?

24) What legend is thought to be located at the monastery at the base of the mountain?

25) What is the most mysterious evidence found outside the monastery that might hint that the locale is really Mt. Sinai?

26) When is the covenant sealed between the people and Hashem?

27) What does the Hammurabi Code lack that the 10 Commandments has?

28) And what the Ten Commandments say is that therefore how human beings _____
is of interest to _____. And that's what is different about the Ten Commandments
and all previous laws. That is G-d doesn't just care about how we act towards _____,
G-d doesn't just pay attention to sacrifices and prayer, G-d cares if lie to you, to another human
Being, that's what makes it _____.

29) Who was the Golden Calf a substitute for?

30) What was G-d's message to the Israelites?

31) Why did the people need to build the Golden Calf?

32) What is 2nd possible location for Mt. Sinai and why?

33) What was Moses action that condemned Moses not to enter the Canaan?

34) According the text where is Moses buried?

35) What is the ultimate mystery of Moses?

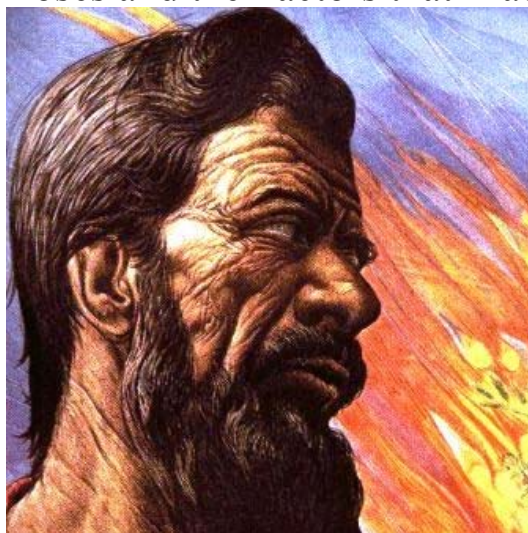
36) What is main message of Moses death? What should we follow?

37) What was one thing you learned that you never knew from watching this video?

Name: _____ / _____ / _____

Date: _____

The Right Stuff: Moses and the Factors that Made Him a Leader



Moses called by our people Mose Rabbenu (our teacher) is one of the greatest leaders in history. His story is recorded in the works of the three Western Religions: Judasim, Christainity and Islam.

Our study for the remander of the year will focus on the leadership qualities of Moses. How he became leader and what were the people and events that marked his leadership.

Below are the last three psukim of the Torah recorded after Moses died (epitath)

דברים פרק לד

י וְלֹא-קָם נָבִיא עוֹד בְּיִשְׂרָאֵל,
כַּמֹּשֶׁה, אֲשֶׁר יָדָעוּ יְהוָה, פָּנִים
אֶל-פָּנִים.

10 And there has not been a prophet since in Israel like Moses, whom the LORD knew face to face;

יא לְכָל-הָאֹתוֹת וְהַמוֹפְתִים, אֲשֶׁר
שָׁלַח יְהוָה, לַעֲשׂוֹת, בְּאֶרֶץ
מִצְרַיִם--לְפָרְעָה וּלְכָל-עַבְדֵּיו,
וּלְכָל-אֶרֶצוֹ.

11 in all the signs and the wonders, which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land;

יב וּלְכָל הַיָּד הַחֲזָקָה, וּלְכָל
הַמוֹרָא הַגָּדוֹל, אֲשֶׁר עָשָׂה מֹשֶׁה,
לְעֵינֵי כָל-יִשְׂרָאֵל. {ש}

12 and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

Name: _____ / _____ / _____

Date: _____

Directions: Read the text below and underline all of the times the root **ראה** appears in the text. Note the ה has tendency to drop. For example, look at psuk bet as an example.

Exodus Chapter 2 שמות 2

- א** וַיֵּלֶךְ אִישׁ, מִבֵּית לֵוִי; וַיִּקַּח, אֶת-בֶּת-לֵוִי .
- ב** וַתַּהַר הָאִשָּׁה, וַתֵּלֶד בֵּן; וַתְּרֹא וַתִּחַדּוּ שָׁלֹשׁ יָרָחִים .
- ג** וְלֹא-יָכְלָה עוֹד, הַצִּפְיָנוּ, וַתִּקַּח-לּוֹ תִּבְתַּגִּמָּא , וַתַּחְמְרָהּ בַּחֲמֹר וּבְצֹפֶת; וַתִּשֶּׂם בָּהּ אֶת-הַיֶּלֶד, וַתִּשֶּׂם בְּסוּף עַל-שִׁפְת הַיָּאֵר .
- ד** וַתִּתְצַב אַחֲתוֹ, מִרְחָק, לִדְעָה, מֶה-יַּעֲשֶׂה לּוֹ .
- ה** וַתֵּרֶד בֶּת-פַּרְעֹה לָרֶחַץ עַל-הַיָּאֵר, וַנַּעֲרֹתֶיהָ הֵלְכֹת עַל-יַד הַיָּאֵר; וַתְּרֹא אֶת-הַתִּבְיָה בְּתוֹךְ הַסּוּף, וַתִּשְׁלַח אֶת-אֲמָתָהּ וַתִּקְחָהּ .
- ו** וַתִּפְתַּח וַתִּרְאֶהוּ אֶת-הַיֶּלֶד, וְהִנֵּה-נָעַר בֶּכָה ; וַתַּחֲמֹל עָלָיו--וַתֹּאמֶר, מִיִּלְדֵי הָעִבְרִים זֶה .
- ז** וַתֹּאמֶר אַחֲתוֹ, אֶל-בֶּת-פַּרְעֹה, הֲאֵלֶךְ וְקִרְאתִי לָךְ אִשָּׁה מִיִּנְקָת, מִן הָעִבְרִיִּת; וַתִּינַק לָךְ, אֶת-הַיֶּלֶד .
- ח** וַתֹּאמֶר-לָהּ בֶּת-פַּרְעֹה, לֵכִי; וַתֵּלֶךְ, הָעֶלְמָה , וַתִּקְרָא, אֶת-אִם הַיֶּלֶד .
- ט** וַתֹּאמֶר לָהּ בֶּת-פַּרְעֹה, הִילִיכִי אֶת-הַיֶּלֶד הַזֶּה וְהִנֵּקְהוּ לִי, וְאֲנִי, אֶתֶּן אֶת-שְׂכָרְךָ; וַתִּקַּח הָאִשָּׁה הַיֶּלֶד, וַתְּנִיקְהוּ .
- י** וַיִּגְדַּל הַיֶּלֶד, וַתְּבִאֵהוּ לְבֶת-פַּרְעֹה, וַיְהִי-לָהּ, לְבֵן; וַתִּקְרָא שְׁמוֹ, מֹשֶׁה, וַתֹּאמֶר, כִּי מִן-הַמַּיִם מָשִׂיתָהוּ .
- 1** And there went a man of the house of Levi, and took to wife a daughter of Levi.
- 2** And the woman conceived, and bore a son; and when she saw him that he was a goodly child, she hid him three months.
- 3** And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.
- 4** And his sister stood afar off, to know what would be done to him.
- 5** And the daughter of Pharaoh came down to bathe in the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it.
- 6** And she opened it, and saw it, even the child; and behold a boy that wept. And she had compassion on him, and said: 'This is one of the Hebrews' children.'
- 7** Then said his sister to Pharaoh's daughter: 'Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?'
- 8** And Pharaoh's daughter said to her: 'Go.' And the maiden went and called the child's mother.
- 9** And Pharaoh's daughter said unto her: 'Take this child away, and nurse it for me, and I will give thee thy wages.' And the woman took the child, and nursed it.
- 10** And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

יא וַיְהִי בַיָּמִים הָהֵם, וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל-
אֶחָיו, וַיֵּרָא, בְּסִבְלָתָם; וַיֵּרָא אִישׁ מִצְרִי,
מַכֵּה אִישׁ-עִבְרִי מֵאֶחָיו.

יב וַיִּפֶן כֹּה וְכֹה, וַיֵּרָא כִּי אֵין אִישׁ; וַיִּךְ,
אֶת-הַמִּצְרִי, וַיִּטְמְנֵהוּ, בַּחֹל.

יג וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי, וַהֲגִה שְׁנֵי-אָנָשִׁים
עֹבְרִים נָצִים; וַיֹּאמֶר, לָרָשָׁע, לָמָּה תִּכָּה,
רָעָךְ.

יד וַיֹּאמֶר מִי שָׁמַךְ לְאִישׁ שָׂר וְשֹׁפֵט,
עָלֵינוּ--הֲלֹהֶינִי אַתָּה אֹמֵר, כַּאֲשֶׁר הִרְגָּתָ
אֶת-הַמִּצְרִי; וַיֵּרָא מֹשֶׁה וַיֹּאמֶר, אָכֵן נֹדַע
הַדָּבָר.

טו וַיִּשְׁמַע פַּרְעֹה אֶת-הַדָּבָר הַזֶּה, וַיִּבְקֹשׁ
לְהָרֹג אֶת-מֹשֶׁה; וַיִּבְרַח מֹשֶׁה מִפְּנֵי
פַּרְעֹה, וַיָּשָׁב בְּאֶרֶץ-מִדְיָן וַיֵּשֶׁב עַל-הַבְּאֵר.

טז וְלִכֹּהֵן מִדְיָן, שִׁבְעַת בָּנוֹת; וַתָּבֵא אֹנָה
וַתִּתְּלֶנָּה, וַתִּמְלְאֶנָּה אֶת-הַרְהָטִים, לְהַשְׁקוֹת,
צֹאן אֲבִיהֶן.

יז וַיָּבֹאוּ הָרֹעִים, וַיִּגְרָשׁוּם; וַיָּקָם מֹשֶׁה
וַיּוֹשְׁעֵן, וַיִּשְׁקֵן אֶת-צֹאֲנָם.

יח וַתָּבֵא אֹנָה, אֶל-רַעְוָאל אֲבִיהֶן; וַיֹּאמֶר,
מִדּוּעַ מֵהֵרָתָן בֹּא הַיּוֹם.

יט וַתֹּאמְרֶנָּה--אִישׁ מִצְרִי, הִצִּילֵנוּ מִיַּד
הָרֹעִים; וְגַם-דָּלָה דָּלָה לָנוּ, וַיִּשְׁקֵן אֶת-
הַצֹּאן.

כ וַיֹּאמֶר אֶל-בָּנֹתָיו, וְאֵיוֹ; לָמָּה זֶה עֲזַבְתֶּן
אֶת-הָאִישׁ, קִרְאֵן לוֹ וַיֹּאכַל לֶחֶם.

כא וַיּוֹאֵל מֹשֶׁה, לְשִׁבְתָּ אֶת-הָאִישׁ; וַיִּתֵּן
אֶת-צִפּוֹרָה בָּתּוֹ, לְמֹשֶׁה.

11 And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens; and he saw an Egyptian smiting a Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand.

13 And he went out the second day, and, behold, two men of the Hebrews were striving together; and he said to him that did the wrong: 'Wherefore smitest thou thy fellow?'

14 And he said: 'Who made thee a ruler and a judge over us? thinkest thou to kill me, as thou didst kill the Egyptian?' And Moses feared, and said: 'Surely the thing is known.'

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well.

16 Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said: 'How is it that ye are come so soon to-day?'

19 And they said: 'An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.'

20 And he said unto his daughters: 'And where is he? Why is it that ye have left the man? call him, that he may eat bread.'

21 And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter.

כג וַיְהִי בַיָּמִים הָרַבִּים הֵהֱם, וַיָּמָת מֶלֶךְ
מִצְרַיִם, וַיָּאָנְחוּ בְנֵי-יִשְׂרָאֵל מִן-הָעֶבֶד דָּה,
וַיִּזְעֻקוּ; וַתַּעַל שׁוֹעַתָם אֶל-הָאֵל הַיָּם, מִן-
הָעֶבֶד דָּה .

23 And it came to pass in the course of those many days that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

כד וַיִּשְׁמַע אֱלֹהִים הַיָּם, אֶת-נַאֲקָתָם; וַיִּזְכֹּר
אֱלֹהִים הַיָּם אֶת-בְּרִיתוֹ, אֶת-אַבְרָהָם אֶת-יִצְחָק
וְאֶת-יַעֲקֹב ב .

24 And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.

כה וַיֵּרָא אֱלֹהִים הַיָּם, אֶת-בְּנֵי יִשְׂרָאֵל; וַיֵּדַע,
אֱלֹהִים הַיָּם.

25 And God saw the children of Israel, and God took cognizance of them. {S}

Directions: Answer the questions below based on the story above.

- 1) What is the definition of the root **ראה**? _____
- 2) Who was the first person to “see” and what did they see?
- 3) Who was the 2nd person to “see” and what did they see?
- 4) Who was the 3rd person to “see” and what did they see?
- 5) Who was the 4th person to “see” and what did they see?

The use of the root **ראה** appears many times in chapter 2. What do think is the message that the text is trying to say. Pay close attention to characters who are associated with this word and what they do?